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WEEKLY REVIEW.

—The Rev. John Forgan will lecture in English this evening at the General Assembly's Institution, Kalkadevi, at 8 o'clock, subject: "The Personality of God." All are invited. Admission Free.

—A Memorial Service for the late Mr. Bowen was held in the Methodist Episcopal Church at Poona, last Wednesday evening. A few meagre notes have reached us, but we should have wished a complete report. Rev. Messrs. Fox, Hormusjee and Small, and Sydenham Smith, Esq., took part. Mr. Small, in an excellent address, dwelt more particularly on the moral elements of Mr. Bowen's unique character, showing that he would not have been the man he was were it not for these as the foundation—decision, purity of purpose and aim in life, and trustworthiness in all respects. The meeting was an every way impressive and profitable one.

—The newly-appointed editor of *Zion's Herald*, Boston, U. S., pays a graceful tribute to his retiring predecessor, and says of him: "His chair can be occupied, but it will be long before any successor of his succeeds in *filling* it." Last week we took occasion to make a substantially similar remark concerning our lamented predecessor, and every passing day serves to confirm its truth. Where is the pen that can give to the world the soul-building material with which the Guardian has been enriched these more than thirty years! There is one way in which we propose to furnish a partly satisfactory answer to this question—by inserting judiciously-selected articles written by Mr. Bowen in the days of old, which very few, if any, of the readers and missionaries of the present generation have ever read. This, we are persuaded, will be generally appreciated. In this way, the good and great man, being dead, will yet speak to us with helpfulness and power.

—Dr. and Mrs. J. S. Stone will be sadly missed from the body of hard-working missionaries of this city. During our brother's few years' ministry in Bombay he has rendered valuable service to the cause of Christ and worthily represented his Church. He has gone, but the material and spiritual results of his labours abide. A large party of friends gathered at the steamer which carried them from us, on Saturday night last. Farewell hymns were sung, prayers offered, and words spoken. Rev. Mr. Jacobs and wife also were passengers by the *Knight Errant*. The party have arranged to make the tour of Palestine, parts of the Continent, and England, *en route* to their native land. We wish them *bon voyage* and journeying mercies. One goeth and another cometh. Last evening there was a large gathering at Grant Road Church to welcome Dr. Stone's successor in the pastorate, Rev. H. C. Stuntz. A report will be given in our next issue.

—Is it desirable, is it helpful, that missionaries should adopt native costume? We hardly think so. Of course there can be no question as to the importance of putting away whatever tends to make a gulf between them and the people they seek to win; and it may be taken for granted that there are some things in the mode of life of many missionaries that might be advantageously renounced. But we do not regard it so all-important as some seem to regard it, that a foreign missionary should painfully endeavour to make himself 'one with the people,' or try to persuade them that he is one with them, in costume, manners and language. He should be approachable, and as fully identified as possible with them in all lawful, open-hearted efforts to do them good. But, is not a man's, a missionary's, racial and national individuality a divine endowment; and in sending him forth into the foreign department of the harvest-field did not his Lord know that he was and would be a foreigner? Should he therefore be desirous of concealing or obliterating this fact? We do not find Paul anxious to conciliate by concealing his Jewish nationality. He did not trust to costume or particular social adaptations, but "by *manifestation of the truth* commending himself to every man's conscience in the sight of God." For our own part, we are inclined to regard the adoption by foreign missionaries of the native costume and customs as a very questionable condescension, not altogether in harmony with that simplicity which is in Christ, entirely lacking Scriptural endorsement, and calculated to divert the natives from the main thing, however for the time it may promote a certain sort of sociability.

—We have read with mingled feelings of pain and amazement many things written about the Pontiff, the Holy See, the Holy Father, his Holiness, etc., etc., within the past few weeks. We have no objection to the Pope or any other man having his Jubilee as it pleaseth him. Certainly it appears profitable to do so for the replenishment of the Papal coffers, and by way of attracting attention to the Church of which he is the head. But the arrogant assumptions of spiritual authority by him and for him awaken our righteous indignation. Our amazement is created by the fact that in this enlightened age, with historical works in abundance accessible, men can be so blind. His Holiness, and others in his name, exhort us all to flee for refuge to the ark of safety, the Roman Catholic Church. His exhortation is based upon the assumption that the Pope's prayers and spiritual jurisdiction have an unrivalled, yea, an irresistible efficacy. He claims to be the elect one of God, the vicar of Christ, the only medium through which Christ governs his Church, an ineffably great personage in his relations to, and influence with, the ever-blessed God. We ask, What have the prayers of Pius IX and Leo. XIII accomplished? Were those of the former, for instance, potent to avert the much deprecated Italian revolution? Did they avail much to secure a victory for Austria in the Austro-Prussian war of 1886? Or to secure the safety of Isabella of Spain? Or to establish the perpetuity of the Austrian Concordate? We might mention many more things for which Holy Fathers have earnestly prayed that never came to pass, and many things against which they have prayed that nevertheless took place. Now, what will we gain by putting ourselves under the spiritual jurisdiction of the Holy See? The special claim for the Pope of specially favoured relationship to God, falls to the ground before the actual historical facts. "There is only God, and one Mediator between God and man, the man Christ Jesus." He is our Head. In Him we take refuge. We are fully satisfied with Him. We need no other.

—Every once in a while some fervent anti-schismatic, pro-unionist Churchman or other comes to the front with a proposal for union between the Wesleyans and the Established Church. We suppose these proposals will do no great harm to any body, but sometimes they are accompanied by reflections that Wesleyan Methodist flesh and blood find it hard to bear. All the world knows that Methodists everywhere desire to be 'the friends of all and the enemies of none,' and are ever ready for brothely union and intercommunion; but the stone of offence, so far as a strained relation to the Established Church is concerned, is not of their choice, and the responsibility of disunion does not rest with them. The Wesleyans have now got their own stately and well-ordered home. We do not anticipate that they will ever break up house and go back again to where their grandparents came from—certainly not until the fable of 'Apostolic Succession' is forever abandoned; and this does not appear to be at present within the range of practical ecclesiastical politics.

—The names of Dr. Murray Mitchell and Dr. William Miller are prominently before our Free Church friends as likely candidates for the Moderatorship of the approaching General Assembly of their Church. Either of these able men and honored missionaries will do honor to the position, while the election of either will be a worthy tribute to a useful missionary career.

—Ever and anon we hear the question asked in reference to theatre-going, dancing, card-playing, and other debatable amusements, by those who are or wish to be considered true disciples of Christ, Where is the harm? Wherein lies the wrong? Instead of arguing in a philosophic roundabout fashion, Dr. Vincent furnishes a practical pictorial answer, which we take the liberty of adopting and adapting. He

draws a picture of, say, George Müller, D. L. Moody, George Bowen, C. H. Spurgeon, Bishop Taylor, David Livingstone and others, shuffling cards for an evening, dancing themselves out of breath with three-quarter dressed ladies, sitting until after midnight through a more or less indecent five-act play! The inquiring ones above referred to are unspeakably shocked at the mere mention of such conduct on the part of such Christians. But, if they cannot approve of these things in church leaders, why should it be considered right for church leaders to approve of these things in them?

—The corner stone of the "Adoniram Judson Memorial (Baptist) Church" is to be laid in Mandalay on the 9th of August, the centenary of the famous Baptist missionary's birth. Dr. Judson had just completed his great work, the English-Burmese Dictionary, about the time George Bowen arrived in Bombay. He died at sea April 12th, 1850, after a missionary career among the Burmans of nearly 37 years. We met a few years ago an old Burmese Christian who remembered having joined with other Buddhists in pelting Judson with corn cobs, more than sixty years ago.

—The *Independent* tells us that there is a temperance orgainzation in the Roman Catholic Church called the Confraternity of the Sacred Thirst. At the solicitation of Cardinal Gibbons the Pope has granted indulgences to those of the members of the Confraternity who recite the prescribed prayers. The following is one of the prayers:—

"O Lord Jesus Christ, we beseech thee, through thy burning thirst and agony, and through the dolors of thy dear Mother at the foot of the cross, to protect us from the demon of intemperance and the allurements of intoxicating drinks. Oh, what a subject of deep sorrow to Thy Sacred Heart to know the many souls that are eternally lost by the deadly sin of intemperance, who pass their days in sensual pleasures and in drunkenness. They are the enemies of the cross of Christ, whose end is destruction."

We sympathize with this prayer so far as it aims at the overthrow of the demon of intemperance, heartily glad to find American Roman Catholics awakening to a sense of responsibility regarding it, but we wish the indulgences, dolors, sacred heart, and other things were left out.

—We clip the following from the *Helping Hand* regarding the Dufferin Hospital, Rangoon, of which a Baptist missionary lady, Dr. (Mrs.) Douglass has charge. She writes:—

"I think if you were here to see my present work, you, as well as all the dear friends at home, would say that I had done right in taking it up. My heart has gone out for these poor suffering women for many years, but I did not know how to reach them. Of course, I was going out night and day until I was very nearly run down, and yet I was like one lone little star, to light up this great world, among them. The Lord in his great kindness opened this field for me where I can have a goodly number of patients, and also a class of our girls, whom I can teach to go out among their own people in many places where it would be impossible for any of us white-faced doctors to go. We have all classes here from the highest to the lowest. I might say that the missionaries are free to come just when they wish, and I care for them just as if I were in our little hospital at Kemendine. Here I do not have to be nurse as I did night after night up there, for I am training these girls to do such work.

We have Chins, Tamils, Telugus, Burmans, Karens, Irish, French, English, Americans, Eurasians, Shans, Hindus, Talings, and Africans.

We are now, Sept. 29, all full, and we are busy night and day.

Accept my thanks for past kindness, and I hope for your prayers just the same as when I was supported by the Board."

—The *Homiletic Review* for January has a paper by Rev. Henry J. Van Dyke Sr., D. D., on "Shall Women be Licensed to Preach?" being a formal reply to a paper on the same topic by Miss Frances Willard, the versatile and eloquent President of the World's Women's Christian Temperance Union. We were somewhat disappointed in Miss Willard's championship of women's right to be recognized and licensed as preachers of the Gospel; her article, while vigorous and able, was below the mark as a whole. We do not agree with all Dr. Van Dyke's positions, but we think he has had the best of the argument. His argument maintains that women have no special qualifications for the work of the ministry; that on the contrary they have special *dis*-qualifications; that they are not authorized by Scripture to enter the ministry; and that the Scripture expressly precludes and prohibits women from so doing.

—Dr. Howard Crosby suggests a new rendering and punctuation of Heb. x: 26, 27, which has a good deal in its favour: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, *but a formidable expectancy on the part of judgment and the fierce zeal of the fire* about to devour the adversaries." This interpretation transfers the expectancy by a bold figure from the apostate to the judgment that, as it were, crouches for its fatal spring upon the self-destroyed victim.

—Our New Dispensation friends have made an important new discovery. "To the believer of the New Dispensation the conflict between Catholicism and Protestantism affords lessons for serious consideration. Our Church fully represents the two forms of faith in question, it honours them both. Who can gainsay the fact now that the Holy Spirit is the fashioner and guide of our Church? Everything that we possess in it,—its every rite and ceremony, every form and symbol, every ordinance and institution, every rule of devotion and discipline that is in our midst, is ordained by God. Our rice ceremony and baptism, our Sanctuary and holy Tabernacle and other things are not of man; we shall therefore be guilty of rank rationalism and sin against Holy Spirit and the Dispensation to which we are called, if we willingly try to neglect or obliterate the least among them." What a capacious, all-absorbing, all-assimilating institution the New Dispensation church is? And the end is not yet.

—The *Indian Witness* emphasizes the late Mr. Bowen's heaven-taught genius for unfolding the deeper meaning of Scripture, by a beautiful figure. "He was able," our contemporary says, "to place an electric light in the bosom of a text and to cause it to glow with supernal brightness." This is not more beautiful than true. Many a time have we been filled with delight and wonder as some rich new thought leaped forth from his pen, shedding a flood of light on a previously unillumined passage of Scripture. Just before us is a series of pithy comments on various texts. On the words, "in honour preferring one another," he remarks: "the manifestation of selfishness by one generally excites an opposing spirit of selfishness; but it needs to be met by the renunciation of self; a man must be shown the virtue he lacks; this is God's way of doing good." In this sentence there is a whole system of philosophy embodied. And how incisively he could expose hypocrisy and demolish self-complacency in a few words! He remarks on "the wisdom that cometh from above is . . . . *without partiality*," as follows: "Many Christians have a very decided partiality for their own class. The law of Christ is very cunningly blended with the laws of society, and they seem to think that these are about as sacred as the first. They must not meet on equal terms or in any way identify themselves with Christians of an inferior position. Haply, to keep their conscience at ease, they will have some acquaintances in a lower grade; but mark you, there must be not of the grade next below their own,—this might compromise them somewhat,—but of the lowest grade, so that the condescension shall be manifest."

—Preachers and expositors should be careful to consult the Revised Version in reference to texts selected for treatment. Here is an elaborate, almost microscopic, dissertation on the last words of Micah vii. 3—"So they wrap it up"—in which the process of *wrapping* is all in all. In the Rev. Ver. the original is translated, "thus they *weave* it together;" making, with other changes in the context, an altogether different idea. Temperance folks and advocates of the modern "grape cure" will not forget that the word 'flagons' in the old version is 'raisins' in the new. The brother who preached an eloquent sermon on spiritual passivity, founded on the words, "but Mary sat still in the house," must revise his sermon in view of the Revisers' alteration, "Mary still sat in the house."

—In its report of Father Black's "Nine Days' Mission at St. Peter's, Mazagon," the *Bombay Diocesan Record* tells us that "the great truth [?] which the Missioner most forcibly impressed throughout the Mission, was that in the Church we were *really and actually made nigh unto God by those ordinances in which we first received and then had the Life of the Incarnate Son perfected* in us, as we, on earth, in the power of the Holy Ghost, lived in union with Him at the right hand of the Father." We regret that in a church bearing the name of St. Peter "another Gospel" so different from that which St. Peter proclaimed should be preached. *He* tells us that we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . And this is the word which by the Gospel is preached unto you." 1 Pet. i. 23—25. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2 Pet i. 4. It is also a different Gospel from that which St. John preached. In his epistles there is not a syllable about ordinances. Life is received in believing upon the Son of God. St. Paul thanked God that he had baptized

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none of the Corinthians save two (1 Cor. i. 14) and affirmed that Christ sent him "not to baptize, but to preach the Gospel." Would he in this way have given the ordinance of baptism such a subordinate place if, by its means, sinners "first receive the life of the Incarnate Son?" He declares, "Ye are all the children of God *by faith in Christ Jesus*."—Gal. iii. 26.

—It is matter for thankfulness that the Conference of Indian Bishops of the Church of England, which met in January at Calcutta, should have spoken out so emphatically concerning the Contagious Diseases Acts, and resolved to urge upon Government their repeal. The full text of the Resolutions is as follows:—

"We hold it to be a fundamental principle that the discouragement and repression of vice are of far higher importance than the diminution of suffering or of other evils resulting from vice, and that consequently in all efforts to mitigate the physical effects of impurity no sanitary or material gain can justify measures which in their operation afford facilities or encouragement for vicious iddulgence.

We believe that the Contagious Diseases Acts not only fail to produce the beneficial results anticipated, but exposes the authorities to the suspicion of treating incontinency as a necessary evil, of directly encouraging an immoral trade, and of securing or seeming to secure, impunity for vice.

Therefore, recognising, as we do, the duty of the State to protect the community from the effects of vice, in the interest however of the community rather than of the vicious individual, we feel it to be our duty to urge upon Government the repeal of the Acts; and we venture to suggest that the Legislature seek to obtain the desired objects by measures of a deterrent or even punitive character, such as those by which vaccination is enforced or the concealment of small-pox is punished.

—DAILY, we might almost say, we hear of some one or other whose education and opportunities offered and promised a useful and noble career, being shipwrecked through the use of intoxicants. Now it is a brilliant young officer, of good family, obliged to resign his commission. He goes home to die forty years before his allotted time. Again it is an army surgeon, whose heart-broken wife is obliged to flee with her little ones to the protection and care of her husband's parents. Once more it is a barrister, the leader of the bar of the station in which he resides, with an average income at one time of Rs. 30,000 a year, reduced to beggary, living the life of a sot, compelled to 'loaf' upon poor relatives. These instances could be multiplied indefinitely. Can any true lover of the Lord Jesus Christ and of the souls of men hold aloof from the efforts being made to overthrow the demon of strong drink? Oh, that all Christian people were in the Apostolic Succession in their duty in this matter! "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." (The Rev. Ver. omits "is offended, or is made weak.") An inspired apostle affirms, as distinctly as words can enable him to do so, that the principle of total abstinence on the ground of expediency is GOOD, yea, morally beautiful (*kalos*). Over against all the sophistries commonly invoked to defend what we believe to be mistaken views of the question by well-meaning Christian people, we place this plain, unequivocal principle laid down by St. Paul. It is one worthy of profound and prayerful consideration.

NOTICES OF BOOKS, REPORTS, ETC.

THE *Christian College Magazine* for February sustains the already established reputation of this well-edited periodical. Dr. Marcus Dods writes delightfully and sympathetically, too sympathetically to our thinking, about Marcus Aurelius. Dr. Miller continues his pleasant chapters on "the Land, the Least of all Lands," helping us to correct geographical views of that favoured country. The article which will attract most attention is that which asks and seeks to answer the interesting question, *Are Theology and the Doctrine of Descent Compatible?* In this article, originally delivered as a lecture before the Lahore Y. M. C. A., Mr. Caleb ably travels over the ground made so familiar to us in the general literature of the past few years. Repudiating the rabid materialism of Hæckel, the author avows himself a Christian evolutionist, and in this, as every body knows, he is but one of a large number of true Christians in all parts of the globe. The day has gone by when the holding of evolutionist views involves a man in ecclesiastical ostracism. We are not therefore disposed to cry 'heretic' when a man declares his belief in the theory of evolution. This does not prevent us, however, from pointing out the objectionable elements in Mr. Caleb's lecture. Conceding that the doctrine of evolution is "only a working hypothesis," generalizations are freely based upon the assumption of its actual truth, and in order to make room for it as most probably a law of science, we are coolly informed that "it is high time that we should learn to look upon the opening chapters of Genesis as symbolic, and not as historically correct!" We are not ignorant of the efforts persistently being made in various quarters to establish the allegorical character of the opening chapters of Genesis, but against all such attempts we feel bound to enter our most earnest protest. We are well aware how disposed people generally are to "alter their visual axis" at the bidding of the man of science; but we exhort members of Y. M. C. Associations everywhere to be very cautious in adopting such advice, even though "difficulties will disappear like mists before the rising sun," as the result. There are some things more important to young men than the getting rid of difficulties. Is it necessary to remind Mr. Caleb that at the present hour confidence in the Darwinian theory of evolution, even as a "working hypothesis," is appreciably declining among the best scientists? We are all so prone to one-sided reading on such subjects that a reminder of this character may not be out of place.

THE *Chinese Recorder* for January comes to us in enlarged size, and with much matter of great interest to the workers in India. A study of the statistical table,

"shows a very gratifying growth in the missionary work during the year past. The number of foreign workers are materially increased, so that we now number in all 1,040, which is 121 more than in December, 1886—43 of these being men, and 74 of them single ladies. This increase is due mainly to the China Inland Mission, which last year reported 186 foreign workers, and now 265. The number of native Ordained Ministers is 175—an increase of 35 over last year; Unordained Native Helpers number 1,316—an increase of 30; Communicants number 32,260—an increase of 4,260 during the year, or an increase of about 14 per cent. The total of contributions makes the very considerable sum of $38,236—besides which there has of course been much done and given which could not be tabulated."

THE salary question occasionally comes to the front in China, as well as in India, as appears by the following letter to the *Recorder* from a Hangchow missionary:—

In *The Recorder* for December there is a letter by Mr. Johnson which calls for a few remarks. He says, "Why is it that in one missionary society alone we witness such an extraordinary increase of labourers?" Answer—Is it so? Has not the C M. S. already sent seventy-one labourers into the field this year, and will not the whole number who go out to work at C. M. S. stations this year amount to one hundred and eight persons? (see *C. M. Intelligencer* for November.) Mr. Johnson further says: "Most of the American societies spend about as much money in supporting one missionary in China as the C. I. Mission spends in supporting two." Again I ask—Is it so? The British and American societies support their missionaries—the labourer being worthy of his hire—it would be a shame if they did not, but does the China Inland Mission *support* its missionaries, or leave them to *support* themselves, or be *supported* by other people? There are some who, like Mr Johnson, would have us return to the asceticism of the middle ages, but I say may God deliver his people from any such fanaticism. Bodies we have, and those bodies must be cared for or the work will suffer. Let societies at home truly support those they send out, rather than try and "largely increase the number of missionaries with the money now at their disposal." And let missionaries if they think, like Mr. Johnson, their salaries too high, return a part to their respective boards at home. In conclusion, I would say, Mr. Johnson is a young man and a bachelor, he has always lived with other missionaries, let him wait until he gets a wife and young family around him, and I venture to say then we shall have no more letters about salaries being too high, but on the contrary a thankful reception of whatever his board may send him.

OUR thanks are due to the secretary, Rev. Dr. Badley, for an early copy of the Twenty-third Annual Report, and Minutes of the Twenty-fourth Session of the North India Conference. As most of our readers know, the territory embraced by this Conference is composed of the North-west Provinces and Oudh. The Presiding Elders' Reports are full of interest. They tell of earnest, aggressive, and in many instances successful, effort all along the line. An increase of 3,940 Sunday-school pupils, making a grand total of 23,913, cheers the hearts of the workers, and gives point to their adopted watch-word for the present year—"*More Sunday-schools and better work in them.*" A decrease of 251 in membership is reported by the Secretary to be 'apparent' only and is accounted for "by the adoption of a new method of compiling statistics in one or two stations." There were 30 adult accessions from Islamism and 1,324 Hindus and other natives, during the Conference year. In the 488 day-schools of the Conference there are 15,298 pupils, an increase of 789

over previous year. The Committee on the State of the Church thoughtfully calls attention to a 'pressing need': "The missionaries should so endeavour to redeem time from secular interests of the Church as to enable them to make a profound study of the vernacular, the customs, the modes of thought, the systems of Governments of this great Province." The Conference approved the resolution "that faithful efforts be made to organize Total Abstinence Societies, among Christians, Hindus and Mahomedans in all our stations."

THE Bengal Conference of the same Church (Methodist Episcopal) favours us with a copy of the minutes of its first Annual Session, through its Secretary, Dr. McCoy. Our confrère of the *Indian Witness* shows us how good a Secretary he can be by the general arrangement and neat style in which the minutes have been published. We gather that this Conference, the offspring, the eldest child, of the old South India Conference, has begun its work well, laying the foundations deep and broad, and girding itself for its mighty opportunities. Many important resolutions were adopted, having a bearing upon the future of the missions in this land connected with the Methodist Episcopal Church. Surely the General Conference will heed the united voice of Indian Methodism, expressed through its three Conferences, and give it a resident Bishop! Copies of minutes to be had from Methodist Publishing House, 6, Waterlow St., Calcutta; price, As. 6.

THE *Gospel in all Lands*, the organ of the Missionary Society of the Methodist Episcopal Church, and easily the foremost of the various missionary periodicals of the day, treats of the people, religious life, etc., of Switzerland in a very interesting manner. The subject for February missionary concert being China, several pages are devoted to features of that great and needy country. There is the usual miscellany of interesting articles on missionary problems and topics, letters from missionaries, etc., etc. A useful feature is "Our Missionary Dictionary," giving the derivation and meaning of names, titles, terms connected with non-Christian religions. Subscription rate of this excellent magazine is $ 2 per annum; published by Phillips and Hunt, New York.

THE *Voice of India* for February comes with its well-freighted sixty-six pages of carefully chosen extracts from scores of Native (English) journals, and translations and summaries from many vernacular papers, bearing on the more important topics of the day. We know of no better means of obtaining a good idea of the trend of native thought regarding public questions, than this well-printed Magazine.

THE last issues of *Guide to Holiness, Thy Healer, Divine Life, Harvest Field, Bombay Education Record, Culture, Railway Signal,* have been received. Some articles have been marked for a place among our selections at an early date. The New York Life Insurance Almanac is a gem in its way.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, FEBRUARY 18, 1888.

THE KINGDOM OF HEAVEN.*

THIS thirteenth chapter of Matthew might be called the chapter of the kingdom. We have no less than twelve references to the kingdom; eight times it is called the kingdom of heaven; once the kingdom of the Son; once the kingdom of the Father of the righteous; these are spoken of as the children of the kingdom; and the word which they embrace is called the word of the kingdom. It is evident then and (as far as anything may be) incontrovertible that there is a kingdom where Christ is sovereign to the glory of God the Father; that men generally are not in that kingdom; that those who embrace the word of the Gospel become thereby subjects of this kingdom; that only those who in this life become subjects of it have ever a place in it; that as the glory of the king is yet unmanifested to the world, being apprehended only by faith, so is the dignity of the children of the kingdom; that at the end of the world (æon) there shall be at once the manifestation of the Son of God and of the sons of God. And observe that the kingdom of heaven is by no means identical with the visible church; there are many tares, many stony-ground hearers, many professing to belong to Christ; but God knoweth his own, and knoweth not as such any who are not; the true church is that which is composed of the children of the kingdom, who receive the word into a good and honest heart, do not refuse to enter and pursue the path of tribulation to which the obedience of that word takes them, do not allow the cares and riches of this world to choke it, but bring forth fruit and continue to do so, some thirty fold, some sixty, some a hundred.

I. The kingdom of heaven is not universal. Some tell us that it is; that God is the loving Father of all; that sin has not removed men from the light of his countenance. Christ did not come from heaven to convey such a flattering unction as this to our sin-loving natures; but to invite sinners, as estranged from God and obnoxious to his wrath, to let him bring them back with reconciliation to God. Men are not governed by the will of God, but by their own or that of their sinful fellows; they do the things he forbids; pursue a path he abhors; give to the winds the sacred obligations which he lays upon them. Their language, even when the loving overtures of Christ are addressed to them, is, We will not have this king to reign over us. They love darkness rather than light; the darkness of 'Ye shall not surely die' rather than the light of 'Come unto me and live.'

II. The visible glory of this kingdom is in abeyance, until its purely spiritual character has been fully vindicated and illustrated. God is a Spirit, and they that worship him must do so in spirit and in truth. Except a man be born again, he cannot see the kingdom of God. It can only be apprehended by faith As many as are the children of God they are led by the Spirit of God. And the Spirit of God is the Spirit of truth. Believers are by him guided into the truth, and transformed into the image of Christ. The fruit whereby God's plants of righteousness are distinguished from others, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Believers are in the world as Christ was in the world, and they are not of the world as Christ was not of the world. Of the Spirit Christ said, Whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him.

III. How foolish and odious is all sectarianism. What place can any man find for it in this chapter? The children of the kingdom are all who receive the word of the Gospel, who repent and believe on the Saviour, and who look over to him as their one Lord. The bond that binds them to each other is the same that binds them to Christ. They are now ecclesiastically divided through difference of opinion regarding minor matters, but they are spiritually one and must rejoice to manifest this oneness. Woe unto those who seek to separate them spiritually, to extinguish their affection for each other, to hinder the manifestation of their union.

IV. They misconceive the true dignity and essential character of the church, who attempt to give it a costume that shall be attractive to men. By the pomp of external rites and ceremonies they rather disguise and obscure the true spiritual glory of Christ and his kingdom, than help men to understand this. The word of the kingdom is that by which the kingdom is introduced to the heart; the word of the Gospel, the word of Christ; until men can find salvation in this word, they cannot find it at all. Is the Lord's Supper higher than the word? It is absolutely nothing without the word. In obedience to the word Christians come together to show forth the Lord's death till he come; and the blessings they receive in that ordinance are all conveyed to them by the word which tells them of Christ's self-sacrificing and now triumphant love; even as he himself prayed, the same night in which he instituted it, Sanctify them through thy truth, thy word is truth. The kingdom of God is righteousness, peace and joy in the Holy Ghost.

V. The kingdom of heaven is the kingdom of the Son. That all men should honour the Son even as they honour the Father. The Father loveth the Son and hath given all things into his hand. The resurrection and ascension show him ascending from the depths of his voluntary humiliation far above all principality and power and might and dominion and every name that is named, to be head over all things to the Church. His subjects recognize his absolute and undivided authority, and receive all the laws of his kingdom. The confession of Christ of which the Gospel speaks, is the confession of him as King, the confession of all his laws.

* Reprinted from *Guardian* of March 23rd, 1867.

VI. There is a glory of this kingdom apprehended even now by faith. It marvellously differs from all others in that it first wins the heart and then writes its laws in it. It does not say, Do this and be rewarded, Forbear that or be punished; but it takes captive the heart by matchless love, and then says, If thou lovest me live thus; if thou live not thus, where is thy love? The king and the subject are not over against each other, with ill-assorted interests and aims; but the subject is united by faith to the king, vitally, intimately; the treasures, the honours, the power of the King are all his. My Beloved is mine and I am his, is language that the meanest of the subjects in this kingdom, is authorized to use.

SCIENCE AND THE MILLENNIUM.*

THE lecture on The Present Age in our last issue does not exaggerate the changes effected in the condition of society by the discoveries and improvements of our day. History scarcely recognizes herself, so wonderful is the contrast afforded by the last chapters with all that went before. She is ready to ask, are all kings? seeing that the comforts and conveniences that were reserved for kings a few centuries ago, are now exceeded by those that the humblest labourer enjoys. Have the Arabian Nights become true? she is also ready to ask; for the prodigies related in that collection of wildest fables are not more marvellous than the discoveries that modern science has made available for all. Mountains are abased and valleys exalted; continents are cut asunder; islands cease to be islands; the sea is no more a sea in the sense of being a barrier to communication; distance is annihilated; all flesh is brought together; time is no more, being slain by telegraphy; the meanest and poorest man has thousands of servants toiling for him; a thing on wheels does the work of an army.

But what is the significance of all these things? With regard to this opinions differ. All admit that they constitute remarkable signs of the times. But signs of what? The answers are diverse.

The world's Exhibition of 1851 was hailed by many as the inauguration of an era of peace and unexampled prosperity. The *Bombay Guardian* came into existence just at that moment, and gave offence to some by presuming to question the agreeable hypothesis that the world was entering upon its millennium. Since then we have had the Persian War, the Burmah War, the Crimean War, the Mutiny; War in Italy, China, Africa, Poland, Germany, Denmark, America,† was more terrible than were ever waged upon the earth; and the ingenuity of man is up to this hour tasked to find out some more summary means of destroying mankind. No country is more richly endowed with these trophies of modern science than England; but have they availed to banish vice, degradation, intemperance, misery from the land? On the contrary there never was such a revelation made of these as has been made of late.

But let us look at a different picture; the interior of a nobleman's house in London. He has scarcely arisen when intelligence from all parts of the world, flashed almost instantaneously, is laid before him. Telegrams and letters inform him of matters more immediately affecting himself, occurring in various places. Fruits and other articles of food from distant countries are placed before him. His time-piece is a marvel of ingenuity. Photographs of all his friends are on the table. His garments are made of fabrics produced by the most complicated machinery. He uses a gold pen that supplies itself with ink; and writes on exquisite paper. His books were printed from stereotype moulds. All sorts of curiosities ornament his rooms. He drives over smoothest roads. His club is as palatial as his residence. He can go in a night to Scotland or Germany. And at every step some invention of science offers to relieve him of some burden, some trouble, some inconvenience. And he has the additional satisfaction of knowing that thousands of thinkers are racking their brains to reduce still lower his minimum of trouble. Well, is he really any happier for all this? Is his temper more serene? Is he less exacting, less irascible, less selfish? Is he any nearer conformity to the royal law? Is his moral sense quickened? Is it not conceivable that there should have lived 300 years ago, men that were far happier than himself, and far more useful? Is it at all found that men get rid of their besetting sins, through the inventions of modern science? The reply is, Of course not; science makes no such pretensions. Well, if science cannot do that, it cannot do the thing that man really needs, and without which he cannot take a step in the direction of a true millennium.

We are not sure, however, that science is without such pretensions. Modern science does not confine herself to the material world; of late she has been busy with statistics by means of which she thinks it is demonstrable that the whole family of mankind is just one great machine moving by its own proper law; and that what appears to be sin is just friction or some other incident of the machine's motion, with an attendant compensation. In fact there is no limit to the pretensions of science. But we discard these, and confine our attention to its material victories about which there is no question.

One result of these is that majority of those who participate in them, have the feeling of power greatly intensified, and get a more exalted opinion of themselves than they had before. Was it necessary that men should be made more proud? Will this assist him to reach the millennial condition? Very different was the view of our Lord: Blessed are the poor in spirit; those that mourn; the meek; the pure in heart; the merciful; those that hunger for righteousness: this was His idea of what was pre-eminently needful for man.

But surely (some will tell us) there is nothing incompatible between the blessedness that Christ speaks of, and the enjoyment of the various advantages for which we are indebted to modern science. We fully admit it. The Christian man will see in all these new tokens of the providential kindness of God, and will thankfully make use of them. But this only brings out more distinctly the nature of our argument, which is, that these things are not bringing the world into a millennial state, because the great need of the world is spiritual and must be satisfied before these providential advantages and facilities can be made purely influential for good.

Speaking generally, God will give man what man sets his heart upon. If man sets his heart upon having 'conquering heroes,' he shall have his Cæsars and Napoleons to rave about; if he sets his heart upon having painters, sculptors, poets, musicians of genius, he shall have them; if he sets his heart upon having machinery to do his work for him, he shall have it. God gives men what they will when they neglect what HE wills; but sooner or later they will find out that their choice was bad and His was good. In our own days, men are knocking vehemently at a thousand chamber-doors in the secret treasury of nature; and one by one these doors open and give access to the long hidden treasures; but man seems as far as ever from the goal of his ambition, as far off from real happiness as ever he was; and the inhabitants of heaven look on with wonder, asking one another how long it will be before man discovers that he has neglected the one thing needful, without which all these are mere baubles of an hour.

The Lecture which has given rise to these remarks, notices the grand fact that man is dependent upon the All-wise for the ability to make the discoveries which distinguish our age. Yes; and we have not the slightest doubt that God has purposes of His own in revealing so many of the Arcana of nature in these latter days. They are helpful to His people as well as to His enemies; and, it may be, shall in some unanticipated way, be made to subserve the purposes of Christ's kingdom.

THE INDIAN SUNDAY SCHOOL UNION CONVENTION.

IT was not our privilege to be present at the recent India Sunday-School Union Convention held at Cawnpore, but from more sources than one tidings have come to us of the profitable character of the gathering. We have no doubt that the discussion of means and methods and principles by many whom God has used and blessed in the Sunday-school work was eminently helpful, and that the outcome will be a powerful impulse to all missionaries and Christian workers who have opportunities for work among the young

In western lands, where Christianity has prevailed in its purest and best forms, it is a suggestive fact that the majority of Church members consists of those who have been connected with Sunday-schools. Of course, in a large proportion of these cases there has also been the benefit of parental example and nurture, so that we may not attribute to the Sunday-school exclusively the good accomplished. Nevertheless, the fact remains that the Sunday-school is becoming more and more recognized as a most helpful auxiliary to the Church, in a word, the "nursery of the Church."

It has always been a conviction with us that the Church has never yet fully realized its duty to the young, nor recognized its great opportunity in childhood. It would

* Reprinted from *Bombay Guardian* of April 28th, 1866.

† And how many might be added since 1866! ED.

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seem to be the dictate of common sense that human depravity should be grappled with in its incipient stage rather than after it has attained large development. But the Church, in too large a measure, has assumed that its work begins after Satan has become fully intrenched in the heart—after an apprenticeship to him has been served.

There is far too much skepticism, on the part even of well-instructed Christian people, as to the spiritual possibilities of childhood. The conversion of children is regarded too generally as impossible, or if not altogether impossible, then very undesirable. Some suppose that any marked development of youthful piety is the infallible precursor of early translation to a better world; and many are ready to have their children run terrible risks rather than face the possibility of their removal to heaven.

We would not advocate that less be done for the conversion of adults, but we most earnestly urge that far more be directly, definitely and constantly done for the conversion of children. "Eighty and six years have I served Christ, and I will not now deny him," said the martyr Polycarp. When a child of six he had yielded himself to Christ, and through the grace of God he was enabled to walk in newness of life with him far more than fourscore years. What the Lord Jesus did for children in the early days of Christianity he can do now. Away, then, with the unworthy doubts that pervade the minds of hosts of believers as to whether children can be converted and become true disciples of Christ. Let there be a hearty co-operation on the part of Christian parents and the Sunday-school teachers of their children in earnest effort to secure at once their conversion to God. "Those that seek me early shall find me," is the promise of the unchangeable God. There is no conceivable direction in which a revival can accomplish more for God and the world, than in developing among Christian people a lively conviction of the duty and privilege of leading their young children to Christ, and stirring them up to *believing* effort for their salvation. What does the conversion of a thousand middle-aged or grey-haired sinners amount to, compared with the capture for Christ of a thousand young hearts, unversed in evil, and with a whole life-time of service before them?

Perhaps the most hopeful feature of missionary effort at the present time is the increasing number of native children voluntarily coming under missionary influence in connection with Sunday-schools. It certainly is an inspiring fact that a single mission in the North-west has 23,000 native children, mostly heathen, under its care in Sunday-schools. For the past few years there undoubtedly has been a marked steady increase of approval and utilization of this agency throughout the land, and we cannot but regard the movement as one intimately related to the evangelization of India's millions. At the same time, we do not desire to forget the tremendous difficulties in the way. It seems rather hopeless to expect much from a single hour's Christian contact with a young mind that for the rest of the week is swayed by heathen example and the subtle but potent influences of a heathen home. Therefore must the conversion of the parents be persistently sought after at the same time that all lawfully possible is done to bring the children to Christ.

We look for much practical good to result from the late Convention, though we fear it was not geographically representative enough to make its influence as widely felt as is desirable. The next Convention should be held in Western or Southern India. Our Northern India brethren are too much given to keeping these good things all to themselves. The idea of a general agent to travel through the length and breadth of the Empire in advocacy of the claims and benefits and needs of Sunday-schools, and to spread western nineteenth century Sunday-school ideas over the land, is a capital one. We trust it will be enthusiastically taken up and soon become a *fait accompli*.

INTERNATIONAL BIBLE STUDY.

Lesson for February 26, 1888.

THE RICH YOUNG RULER.

Matt. 19: 16—26

Commit verses 23—26.

GOLDEN TEXT: "Ye cannot serve God and Mammon."—Matt. 6: 24.

WE meet with people in life who impress us as being endowed with a noble nature over and above their fellows. They seem to approach our ideal of goodness and greatness more than others. We witness their rare sweetness of spirit, their uncompromising trustworthiness and faithfulness to duty, and a general symmetry of character that attracts and wins us. But, while they seem to respond to all things else that are good and beautiful, for one thing they appear to have no inclination, and that is, the Gospel of Jesus Christ. This distresses and perplexes us. Weak believers are stumbled. Difficulties spring up: this passage helps us to meet and solve them to some extent.

Plainly, *the young man was in earnest.* Mark says he came *running* to Jesus and *knelt* before him. (Mark 10. 17). We do not understand that he was prompted by idle curiosity or by a desire to measure himself with the renowned teacher. There was in his heart a conscious sense of lack, an indefinable want, a real concern. He probably supposed our Lord would have told him to build a synagogue or do some striking religious act. When Jesus repeated the time-worn Decalogue, he was manifestly much disappointed and impatiently exclaimed: "All these have I kept!"—not so much vaunting his blamelessness, as indicating that in referring him to these Jesus afforded him no real satisfaction. He evidently belonged to the "tell-me-something-more-and-I'll-do-it" class. He thought he was ready to make any sacrifice, or do anything which would advance his spiritual interests. He was mistaken. Jesus knew the way to probe him.

Among the more important lessons we may learn from the incident, are these:—

1. *How entirely even an earnest, intelligent man may misapprehend his own spiritual attainment and calibre.* It was natural that this young man should over-estimate himself. He was well-disposed on the whole toward religion, the model of what a rich young man should be; also interested in religion, as few rich young men are; and generally esteemed, being a ruler of the synagogue. Good material, at first sight, out of which to make an apostle. Jesus, looking on him in his amiability, "loved him," and that implies a great deal.

Coming to Jesus to have a finishing touch put to his religious character, he is calmly told that he is *wrong to the very foundation!* Just as a man comes up carelessly and confidently to a physician, saying, "I feel a little giddiness, I am somewhat seedy," expecting to get a pill or powder to set him to rights, but is told by the physician that he is suffering from cancer or some fatal disease. Just as an inventor who has spent years elaborating a machine, comes to a practical mechanic to have some last fittings applied, is told that the whole machine is wrong in conception and can by no possibility be made to work. This young man has a *revelation*; he saw himself as never before.

He never knew how much he loved his money till he found that he would rather risk his soul than part with his money. He never knew how little he cared for the poor until he found he was not prepared to help them by becoming one of them. He never dreamt he was ungodly until he found he preferred his few acres to that Person whom he had confessed to be incarnate Goodness!

2. *A man may not only misapprehend his attainment, but also his willingness to attain.* This young man fancied he would welcome any light upon duty, that he was ready for any effort likely to promote his spiritual welfare. He finds he is by no means as ready or willing as he supposed. Many are in this state. They say, "Give us something tangible to do; religion seems always so much in the clouds." Tell one such to speak ten words of apology to an injured friend, to abandon that sinful indulgence, to fulfil his obligations to his relatives, to renounce his pride, to do his Christian duty to the Lord's poor, to renounce the earthly love that holds him in bondage, to practise self-denial and pay his debts—ten to one he will turn away sullenly. Our fancied willingness to be holy often vanishes into thin air before a searching test.

3. *Between our present attainment and perfection of Christian character there may be a sacrifice equivalent to plucking out a right eye.* This young man was plainly told that, in order to attain eternal life he must abandon his pleasant home, position in society, all his prospects and comforts, and become a wanderer! It seems a hard demand! In this case nothing less would do. But riches are not the only hindrance. Some of the richest would perhaps find it no hardship to begin the world without a rupee; would gladly sell all, if the price would buy perfection of character and life eternal. But our Lord does not make such bargains. He merely means that to us, as to the young ruler, *Salvation is impossible if it be not the first thing.* In this case his possessions happened to be that which prevented him from following Christ. In ours it may be some pursuit, some cherished intention, some evil habit, or mere indifference, that effectually operates to prevent us from holding true fellowship with Christ, and becoming like him.

4. *The one thing essential, is to follow Christ.* The young ruler *respected* Christ, was no doubt willing to do *much* to please

Christ—perhaps to give up *half* his possessions. Notice, he did not stop to argue, spoke not a word of scoffing: he "went away sorrowful," feeling Christ had made a *reasonble*, though severe, demand. He had not love enough to obey, that love which is the bond of perfection and the fulfilling of the law. Here lies the answer to the question which many may be disposed to ask; "What lack I yet? What prevents me from becoming a purer, stronger, holier, more useful man than I am?" Radically and simply, lack of love. See 1 Cor. 13. Love, produced by the Holy Spirit, manifests itself by obedience. What vast amount of *cant* is woven into the religion of the day! A few tests would scatter the religion of thousands to the winds, and reveal their nakedness to themselves and to the world.

Did this young ruler ever subsequently follow Christ? We cannot tell. The Physician wounds to heal. Christ sent him away with an arrow in his heart. It is not impossible that he finally returned to follow Christ. As Paul said of Onesimus to his master Philemon—"Perhaps he departed for a season, that thou shouldst have him for ever"—so perhaps this young man. The temporary separation may have been followed by an eternal union. "With God all things are possible."

Hints and Illustrations.

I. *What is it to serve God?* 1. It implies visible profession, a steady belief, a right apprehension of the Supreme Being. 2. To render that worship that is strictly due to him, as an acknowledgment of his almighty power and sovereign rights; as an expression of our responsibility and dependence; and as a testimony of our unfeigned submission. 3. To have a devout regard to all his sacred laws. 4. To render a cheerful and ready obedience to his will, fully trust his promises, and manifest sincere resignation under all providential dealings.

II. *What is it to serve Mammon?* 1. It implies a persuation that riches and material grandeur are the true sources of human happiness. 2. It is to ascribe that worship to the creature which is only due to the Creator 3. It is to be so much devoted to the world, as to be fretful under disappointment, and repining at obstruction to our ambitions and desires. 4 It is to be more anxious to secure the honors, smiles, friendship and good-will of the world, than to enjoy the favour and peace of God.

III. *Wherein the impossibility of serving both lies.* 1. Their commands are irreconcilable. 2. Their requirements absolutely antagonistic. 3. Their spirit, aims and objects diametrically opposite. 4. The friendship of the world is enmity against God.

Illus:—Queen Elizabeth issued an edict that all should attend church. The Roman Catholics sent to Rome to know the Pope's pleasure. He answered: "Let the Catholics of England give me their *hearts*, and the Queen may have the rest." God requires both inward and outward holiness, conformity of life and heart to his will and word.

—Some people speak of "practical holiness" as if there were some other kind.

CHURCH DIRECTORY.

Free Church of Scotland

Esplanade—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

Ambroli (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.

Apollo St., Fort.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

Grant Road—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7 30 p. m. Sunday-school, 9-30 a. m.

Mazagon — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

Baptist Church.

Bellasis Road (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

Seamen's Rest.—Prince's Dock.

Rev. B. Mitchell, *Superintendent.*

Services every evening, except Wednesday, at 7-30 o'clock. Gospel Tea-meeting on Thursday evening. Spare periodicals for Reading Room and for distribution, are solicited.

Wesleyan Methodist Church.

Rev. G. W. Clutterbuck, Pastor.

Colaba Causeway—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

Byculla (next Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

Parel (Elphinstone Road)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

American Mission.

Bhendi-bazaar (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

SPECIAL NOTICES.

Children's Scripture Union.

A meeting will be held to-day, at 4-30 p. m., at the Lodge, Girgaum. All children and young people are earnestly invited, and asked to bring their Bibles with them.—John M. Macdonald, Honorary Secretary.

First Anniversary Wesleyan Methodist Church, Colaba Causeway, Sermons by Rev. J. S. Boulter of Trichinopoly at 11 a. m. and 6 p. m.

Epitome of News.

Saturday, February 11.

—*Bombay Gazette*: By the retirement of Surgeon-General Moore the Bombay Government loses the services of one who has risen to high eminence in the profession to which he belongs. Dr. Moore has well earned the pension to which he now becomes entitled, having been in the Indian Medical Service, of which he is a conspicuous ornament, for a period exceeding thirty-five years. His great talents soon won for him the confidence of the Government, and having held positions of great trust and responsibility he at length reached the topmost branch in the tree of promotion by being appointed, in 1835, to be Surgeon-General. His distinguished services gained for him in 1882 the honour of a Companionship of the order of the Indian Empire, and in 1884 a further compliment was paid him by his appointment to be Honorary Surgeon to the Viceroy. Dr. Moore is the author of "Family Medicine in India," which won the prize offered some years ago by the Government of India, and which has been of invaluable assistance to those who have to live for several months at a time in the districts. Another useful handbook by Dr. Moore is that which treats of the "Diseases of India." It is notified in the *Government Gazette* that Dr. Moore, is permitted to retire from the Indian Medical Service, from the 25th February, on a pension of £950.

—Bai Avabai Merwanjee, widow of the late Mr. Cowasjee Dinshaw Petit, has offered a donation of Rs. 2,000 to the trustees of the Bai Sakarbai Dinshaw Petit Hospital for Animals, for the purpose of constructing in the compound of the hospital a dog-ward. The proposed dog-ward will be a *pucca* built structure, 80 feet in length, and will contain 20 kennels. Many dogs are sent to the hospital daily as out-door patients, so the proposed dog-ward will supply a great want.

—James Lick's telescope has at length been got into focus, and the astronomers at San Francisco have had a peep at the stars. This instrument is the largest refractor that has yet been constructed, the object-glass having a diameter of 36 inches. Some valuable discoveries are hoped for in the planetary region on account of the superior clearness of the observations attained through a refracting lens. It was through a refractor not so large as Lick's at Washington Observatory that the two moons of Mars were discovered. Although wholly unseen until then, they had been described loosely with a daring literary gift by Dean Swift. When, perhaps, thirty years hence, Mars is near enough for another close scrutiny, Lick's telescope may reveal a good deal more about these bodies. Meanwhile it will have a good deal of employment if the astronomers know how to use it. The telescope is not yet in position 3,000 feet high on Mount Hamilton.

—A shock of earthquake was felt at Pegu about midnight on the 30th ult.; it lasted some thirty seconds. It is said by several old inhabitants that they never felt such a strong shock before. The houses shook from post to post, some even feared that their houses would tumble down; however, no damage was done.

—The Czar has sanctioned the morganatic marriage of the Grand Duke Nicholas, who is thirty-one years of age, with Mme. Bourenine, who is forty years old.

—Rumours of the annexation of Sind to the Punjab gathers detail, and it is freely stated at Kurrachee that Mr. Pritchard, the Commissioner in Sind, goes shortly to Lahore to discuss the preliminaries of the annexation, which will take a very long time; and that Dr. Pollen will officiate as Commissioner in his place.

—Mr. H. E. M. James, Deputy Director of the Indian Post Office, reverts shortly, the *Pioneer* understands, to a Collectorship in Bombay, to the Civil Service of which Presidency he belongs. Mr. James has done much good work in the Postal Department, and now that he leaves it is sure of coming to the front rapidly in the regular line. He will, we believe, be appointed in the first instance to the Collectorship of Ahmedabad.

—*Times of India*: The native newspapers, if we may judge from their first utterances in Bombay, are delighted to hear that Lord Dufferin will leave India at the end of the year. "The people of this country," says the *Bombay Samachar*, "will not be at all sorry for his departure hence to his native country." The *Jame-Jamshed* says:—"We had high expectations of a man who came out with the reputation of being one of the greatest states-

men of the day. We must frankly say that we are disappointed in all our expectations." The *Akbari Soudagar* sincerely wishes that it had been "in a position to give the news some two years ago, as it would have saved the people from being ground down under all sorts and manners of taxes. We are sure the people will not be in the least sorry to hear that the Viceroy is to resign at the end of this year." There is a significant unanimity about these early expressions. Are the wire-pullers who mislead the minor organs of native opinion already at work?

—Many seditious handbills, printed on a hectograph, are in circulation in St. Petersburs. They appeal to the students to join the party of liberty and to avenge their comrades "who were murdered in Moscow." "The students' grievances," they say, "are great, but they are nothing compared with the sufferings of the people." Count Scheremetreff, a prominent noble of Moscow, in an audience with the Czar last week, protested against the manner in which the university students were being treated. The Czar has given orders that a stringent inquiry be made into the charges.

Monday, February 13.

—Her Majesty in the Speech from the Throne, which was read by the Lord Chancellor, says :—

"I have received from all Foreign Powers cordial assurances of friendly sentiments, and an earnest desire for the maintenance of peace.

"I trust that the delimitation of the Russo-Afghan Boundary will tend to remove any possibility of a misunderstanding arising at any future time between the two Powers regarding the extent of their possessions in Central Asia.

"I deeply regret the failure of the Mission to the Negus of Abyssinia.

"The Conference at Washington is still engaged in discussing the North American Fisheries question.

"Negotiations for the regulation of the Suez Canal have been concluded, so far as the points of difference with France are concerned."

Her Majesty then alludes to the agreement with France regarding the New Hebrides and to the Conference on the Sugar Bounties Question :—

"The estimates for the year provide for the improvement of the defences of our seaports and coaling stations, and a special squadron will be formed for the protection of Australian commerce, part of the expense being defrayed by the Colonies.

"The results of a short experience of the working of the measures that have been passed for the benefit of Ireland are satisfactory. Agrarian crime has diminished, and the power of agitators to coerce the people has sensibly abated."

Her Majesty then announced the measures to be brought forward during the Session, the principal of which are to develop the resources of Ireland, and to increase the number of peasant proprietors; to extend the operations of Local Government in England by the adjustment of imperial and local finances, thus mitigating the burden borne by the ratepayers; to cheapen the transfer of land; and to prevent undue preference being shown in railway charges on foreign as compared with domestic produce.

Other minor measures were also enumerated.

Her Majesty, in conclusion, said the prospects of commerce generally were now more hopeful than they had been for many years, but the absence of improvement in the agricultural outlook was a matter for deep regret, and her Majesty commended the interests of the farmers to her Faithful Commons with a sincere hope that they would be enabled to discover some means to meet and cope with the difficulties of the situation.

—The *Rast Goftar:* George Bowen, the Christian missionary, whose life is a pattern for the imitation of many Christian clergymen themselves, is dead. The race of missionaries, like the Rev. Mr. Long of Bengal, who in battling with the iniquities of the planters of that province, some quarter of a century ago, cheerfully suffered fine and imprisonment,—missionaries inspired with deep, ardent, comprehensive, Christian sympathy for the people whom they come to save, as they honestly believe,—missionaries like Dr. Duff and Dr. Wilson—their race is extinct. George Bowen was a man of that type of missionaries, whose life was a practical illustration of the noble precepts taught by Christianity. It was a life of loving self-denial and self-sacrifice, of meekness and humility, of piety and devotion. His beautiful soul soared high above vanities of the world and its riches. By his refusal to receive any pay for his work, he showed the natives that he performed his labour of love among them purely from an intense moral conviction of the labour bringing its own reward. He lived among the people, even like the poorest of them, and the people venerated him as a real *Sadhoo*. For forty years he worked in the country of his adoption, never once thinking of visiting the country of his birth, till the candle, as was happily remarked, was burnt out in its socket. Whatever he got, beyond the little that sufficed for his few wants, he gave away in charity, and on his tombstone may be inscribed with perfect truth the beautiful lines of the poet :—

> "Large was his bounty, and his soul sincere,
> Heav'n did a recompense as largely send ;
> He gave to Mis'ry all he had—a tear ;
> He gain'd from heav'n ('twas all he wished)—a friend."

—*Times of India*: Further particulars of the collision between the *Booldana* and *Africa* have been received from a passenger on board the former vessel. He states that the *Africa* was trying to race the *Booldana*. The *Bokhara* then came up the river, and the pilot of the *Africa*, fearing a collision with the *Booldana*, steered towards the shore suddenly and touched a bank, but came off and ran into the *Booldana*. Two passengers rushed up from the cabin at the shock, and a life-buoy was handed them. Search was made for another passenger, a tea-planter, who was found on a sofa in an unconscious state surrounded by *debris* of the wreck. He came round shortly, and was not seriously injured.

—Mr. Frederick Wyman, proprietor and editor of the *Indian Tea Gazette*, died somewhat suddenly on Friday last. His connection with India has been a long one, and he had been Manager of the Military Orphan Press, Justice of the Peace, Master of the Trades' Association, Member of the Bengal Legislative Council, etc.

—H. H. the Gaekwar of Baroda, accompanied by H. H. the Ranee Saheb and suite, are expected to return to Bombay from Europe on the 20th inst.

—The *Shi'd Shi'da'n* of Lucknow, commenting on the approaching retirement of Dr. Valpy French from the Bishopric of Lahore, says that:—The Bishop's retirement will be more particularly felt by the native Church. His name is dear to many native Christian families; and on behalf of our brethren we would take the opportunity of expressing our deep sorrow at the departure of one who has always taken such a deep interest in their welfare. During the Mutiny of 1857 at Agra, Bishop French was the chief person who pleaded for the admittance of the native Christians into the Fort, and refused to remain in it unless the poor Christians were given shelter. When his request was granted he helped in carrying the little children into the Fort, and led the way in advance of the men and women. When working among the native Christians as a missionary he loved his poorer brethren, and retained the same affectionate feelings towards them even after his exaltation to the Bishopric. He has always since proved himself to be a true and kind friend to them, mixing with the native Christians and their families freely, and giving them every assistance and encouragement to stand firm and true to their calling and profession.

—A huge wave swept Baracoa, Cuba, Dec. 4. People saw it coming and fled to the hills. The waves struck the beach, broke, and flowed inland, carrying many native huts and several good houses before it. After sweeping in fully 400 feet, the water flowed back to the ocean. Nearly 300 huts and houses were destroyed, but fortunately no lives were lost. The beach was swept clear of every habitation that stood upon it. The wave was not a tidal wave, but the result of a three days' north wind.

—Sir George Campbell, in a letter to the *Times*: It is certainly the case that Bengalees have not served in the army and have the credit of being unwarlike. On the other hand they have shown a decided receptivity not only for English education but for European social ideas; they are often physically robust, and when I introduced gymnastic training in the schools they really exhibited great forwardness and aptness. *Per contra*, it must be said that they show a great backwardness in filling our schools of engineering, and that they seem wanting in mental energy. I see the chairman of the East India Railway, referring to his rivals on the other side of India, complains that the people of Bombay are ten times as energetic as those of Calcutta. In manufactures and trade the Bombay natives certainly are very much in advance, but I suspect this is a great degree due to the presence of certain very energetic mercantile classes—Parsees and Marwarees—rather than to a very general superiority of the people of the Bombay Presidency.

Tuesday, February 14.

—*Subodha Patrika*: We regret to announce the death of the Rev. George Bowen, Editor of the *Bombay Guardian* and for forty years a missionary in India. The Reverend gentleman led a most exemplary life, devoting himself to the cause of his religion and practising the greatest amount of self-denial barely consistent with European ideas of living. Many of our readers will remember the earnestness and genuine piety with which he preached of an afternoon standing on the base of the great lamp in front of the Money school. Much and widely as one may have differed from the views which the Rev. Mr. Bowen held in life on religious and other questions, it was impossible for any one to have withheld from him the highest admiration of his simple habits, his deep piety, his singleness of purpose, and the kindness and generosity of his heart. Such people are a leaven of the highest morality and genuine piety to all mankind.

—*India's Young Folks*: On Sunday February 5th, there died in Bombay a remarkable man, ripe in years, and developed in holy living beyond most men. We refer to the Rev. George Bowen. He came to Bombay 40 years ago and has laboured there without furlough during all this time. He was 72 years of age, and for 34 years had been editor of the *Bombay Guardian*. He was also author of several well-known books. For purity of life, unboasting self-denial, and clear understanding of scriptural truth, he has had few peers. There are few stations in India where his influence is not recognized by some who are better for having come in contact with his life or thought. We have been hoping for some letters to young men from his pen; but this is now laid aside—his life must speak.

—The scheme for the establishment of a bench of the High Court in Oudh has been shelved the reason officially assigned for what is practically its postponement *sine die* being that a special Act of Parliament would be required, and that the Home Government are not disposed to undertake such legislation at present To those acquainted with the manifold objections to the proposal the above announcement will occasion no surprise. The necessity for strength-

ening the superior court in Oudh, to which attention was first called by the Privy Council was generally admitted; but to effect this by weakening the High Court of the North-West—to have two weak Courts where one efficient Court exists—was not a notion that seriously commenended itself to practical men. It may still be very possible to improve upon the present judiciary arrangment in Oudh, and to that end the attention of the local Government will ere long be earnestly directed.

—*Christian:* It would be a very salutary lesson to winebibbers, if they only knew the exact composition of the liquors which they consume. The British Consul at La Rochelle has recently issued an official report, from which it appears that a very large proportion of the "French brandy" imported by us is, in reality, only a concoction distilled from the potato. This spirit is manufactured very cheaply in Germany, whence it is shipped to Bordeaux, and exported from the Cognac district to England, where it is sold as the "finest French brandy," at a profit of some 600 or 700 per cent. It is remarkable that all who take part in the iniquity of the liquor traffic invariably become utterly demoralised, and prepared to pander to the lowest forms of fraud. No one having a regard for his own true welfare should have any dealings with this unholy traffic, which has, alas! so often accomplished the ruin of the unwary.

—*Bombay Gazette:* The defalcation in the Irrawaddy Flotilla office turns out to have been the result of careless management. Its cashier admitted having taken the money, when at first he stated he had paid it in to the bank. He has been dismissed but not prosecuted. That Rs. 25,000 could have been missing for so long without its being detected, shews what enormous sums the Flotilla have been making in the past two years, and is perhaps as good an excuse for levying the income-tax in Burma as could have been wanted just at the present time.

—Mr. Palmer, a Pittsburg U. S. natural gas expert, has made the calculation that each day 600,000,000 cubic feet of natural gas are drawn from the bowels of the earth for use in that city. This amount weighs over 12,000,000 pounds, of which 8,000,000 pounds is carbon. Mr. Palmer is of the opinion that the withdrawal of so much starch from the bosom of the earth's shirt will inevitable wrinkle it. Something will give way. Already, since the development of natural gas in western Pennsylvania, there have been several "shakes." The subject is certainly interesting.

—The late Professor Bonamy Price, says *Truth*, had a perfect genius for teaching, and he was the ablest and most popular of all Arnold's assistants at Rugby, his principal rival being Prince Lee, afterwards Bishop of Manchester. He would have succeeded Arnold as head-master if he been in orders, and as it was, he might have been elected, even against so formidable a competitor as the late Archbishop Tait if he had exerted himself. He was eighteen years at Rugby, leaving in 1850, and he then led a comparatively idle life till he became Professor of Political Economy at Oxford in 1868; but he soon showed that he had not lost his rare gifts as a teacher, and his work was done most skilfully and thoroughly. He was a hospitable and genial man, and a most admirable talker on almost every conceivable subject. He will be long mourned by a host of friends, including men of all parties, both in Church and in State.

—In the last official *Burma Gazette* there is a resolution of the Chief Commissioner on the important question of the disarmament of Burma. It is accompanied by the opinions of a large number of officers—and, as may be imagined, they differ considerably. Colonel Street, Commissioner of Pegu, was against disarmament. Mr. Ireland, Commissioner, Irrawaddy, protested against the adoption of Colonel Street's suggestions in his division, and said if they were adopted he and his Deputy Commissioners could not be responsible for the upholding of public order. Those who have assisted us against the dacoits are not to be insulted by being distrusted now. The new rules turn each licensed holder of arms into a sort of police militia, and he is liable to serve with his gun when required to do so against dacoits. The general opinion is that Mr. Crosthwaite has acted wisely in not hurrying on total disarmament in a country where we cannot as yet give the people throughout its length and breadth the protection to which they are entitled.

—*The Rock:* A Warwickshire clergyman, the Rev. J. Thomas Jones, LL. D., vicar of Curdworth, is perfecting an invention which, in the opinion of the few scientific men and practical engineers who have seen it, may revolutionise the steam-engine. It is a method of direct driving by rotary impulse which he sought to apply to a tricycle.

—*Native Opinion:* We join our contemporaries in expressing our deep regret at the sudden removal from our midst of any extremely religious and good man, we may almost say of a thoroughly Christian Rishi. Though not personally acquainted with the late Reverend George Bowen, the internal evidence of his writings, and what we have been able to see of him at various public places, marked him out as a man that deserved our admiration. Extremely simple in his habits, he was a model of meek humility and devotion and sturdy moral life to his co-religionists. It is such men as these that keep the different fragments of society from running asunder and are a moral terror to the breakers of its laws. May his soul rest in peace!

—*Times of India:* Sir Charles Sargent, Chief Justice, arrived by yesterday's mail, and took charge of his office in the morning. His Lordship will preside in the first division of the Appellate Court to-day at the usual hour.

Wednesday, February 15.

—*Eastern Star:* It is a pity that for the sake of saving a few rupees a male teacher should have been appointed to instruct the female medical students of the Madras Medical College in Midwifery. The delicacy connected with teaching the subject to women demands the services of a well-trained female Professor. That sufficient encouragement was not held out to Miss Bourchier to enable her to continue in the Madras Medical College as a lecturer in Midwifery is a matter for regret. She ought to be entrusted with the supervision of the Lying-in-Hospital in addition to her present duties and given the position of an uncovenanted Civil Medical officer together with the remuneration attached to it.

—Same: The Rev. George Bowen, Editor of the *Bombay Guardian*, was called to his rest on the morning of the 5th instant, at the age of 72. His self-denial was almost unparalleled in the annals of missionary history in India. His deep learning, unostentatious piety, and unflagging zeal have exerted a wide influence for good. For forty long years he laboured unceasingly for the good of this land. "The Amens of Christ," "Daily Meditations," and "Love Revealed" are books from his pen which deserve to be ranked among the standard devotional works.

—The Rev. Edward Sell, B. D., Secretary of the Corresponding Committee of the Church Missionary Society, who joined the Mission in 1865, intends proceeding to England on leave about the end of this month. The Rev W. G. Peel, Rugby Fox Master in the Noble College, Masulipatam, who joined the Telugu Mission in 1880, will act for Mr. Sell as Secretary, C. M. S. The Home Committee of the Church Missionary Society have provided that the Rev. H. J. Tanner, B. A., late Spencer Scholar of C. C. C., Cambridge, should become the Fox Master in Noble College in the room of Mr. Peel. Mr. Tanner is the younger son of the Rev. Charles Tanner of Gosport, who was long a missionary in the Telugu country, and who was acting Principal of the Noble College in 1870-72. It is rumoured that Mr. Sell will retire after the expiration of his leave, and try to secure a Professorship of Hindustani, Arabic and Persian, of which he is a profound scholar in one of the colleges in England, as the Rev. Dr. Pope succeeded in getting the Professorship of Tamil in the University of Oxford. Mr. Peel is now in Madras and mastering the working of the Society.

—*Kaukab-i-Hind:* Death has again invaded the ranks of our missionary forces: the Rev. George Bowen, so well and lovingly known all over India, passed away to his eternal reward on Sunday, the 5th instant. He was 72 years old and had spent 40 years in India as preacher and editor. Since 1854 he has edited the *Bombay Guardian*. His recent fall in alighting from a tramcar no doubt hastened his death. At the close of the Poona Conference last week he was attacked with pleurisy, and on Sunday morning he passed from the toil of earth to the higher activities of heaven. He was a saintly man and needs no other monument than the place he holds in thousands of loving hearts. We shall give an extended notice next week.

—Sir Morel Mackenzie has just refused a nice little *douceur* of 30,000 dol., which was offered to him if he would run across the "mill-pond" to see one of the innumerable "leading citizens" in the States. He, however, was unwilling to undertake a journey that would place him out of reach of his illustrious patient at San Remo, even for a short time. He will, however, probably go a little out of his way in returning from Italy in order to call professionally at Barcelona. We may say, by the way, that £6,000 is, probably, the biggest thing in the way of a single medical fee that has been heard of in our day. Sir Morel himself got a thousand guineas for going to Cannes to see Mr. Stirling Crawfurd, and Dr. Hahn had the same amount for coming from Berlin to Mr. Montagu Williams. Sir Henry Thompson received £2,000 (of which he returned half) for his attentions to poor old "Badinguet;" but these are "unconsidered trifles" compared with the fee Sir Morel Mackenzie has declined.

—The P. & O. steamer *Britannia*, when on her last outward journey to Australia, and running between Glenelg and Cape Otway, a distance of 417 nautical miles, covered the distance in 24 hours, a speed of a little over 17 knots an hour.

—A discovery of much interest has been made in Canterbury Cathedral. A stone coffin has been found about five inches from the surface of the ground in the chapel of Thomas A'Becket, which, it has been discovered, contains a human skull and bones, supposed to be the remains of the martyred Archbishop. The greatest secrecy is maintained by the Cathedral authorities, but it is stated that the bones are being examined by an anatomist, to see if they can be put together. The remains are said to be those of a man of large stature, and the theory is put forward that, at the time of the burning of the bones of Thomas A'Becket in the reign of Henry VIII., three centuries after the murder of the Archbishop, a portion of them have been secured and reburied.

Thursday, February 16.

—*Truth* says: It is probable that the attention of Parliament will be directed to the highly objectionable arrangement which has been made for the military education of the Duc d'Orleans, attached to the British army in India. Lord Salisbury knows very well the mischief which this *betise* will occasion, but he has lacked courage to resist the pressure put upon him by the Queen and the Prince of Wales.

—It has been decided by the Grand Lodge of Good Templars of India to establish native

lodges in Bombay and elsewhere, to be comprised and worked by themselves, and if it is considered objectionable for one sect to mingle with another, there can be separate lodges for Parsees, Hindoos, &c., and each having its distinctive name and number. All that is necessary in the first instance is a Lodge Charter and Rituals, which will be supplied on an application of ten influential members to constitute and officer the lodge; the Rituals to be in English or Vernacular according to requirements A large hall with an anti-room and a little furniture (tables and chairs or benches) will also be required. The benefits are manifold, the chief, being a total abstinence, insuring a good standing in society, morally and physically. The relief fund to assist brothers and sisters in distress. The sick committee, to visit the sick members, and, if necessary, in extreme cases, to provide two members to attend on the patient nightly, and last, though not least, a pleasant evening of songs, recitations, readings, &c., according to their own arrangements, after the business of the lodge has been transacted, and the doors thrown open for the good of the Order.

—*Rock*: One of the most extraordinary features of the recent arrests of members of the League was their intense anxiety to get "Bibles" to read when in prison. William O'Brien complained that his had too small print, &c. Mr. Blunt and Lord Mayor O'Sullivan also displayed great eagerness to obtain them. Mr Hayden, M. P., we believe was the only exception; and he preferred Shakespeare!

—Same: On the application of Mr. Walter Besant, the novelist, a grant of large-type Bibles has been made by the Bible Society for use in the library of the People's Palace for East London. It comprises copies in English, Welsh, Dutch, French, German, Modern Greek, Hebrew, Italian, Norwegian, Polish, Portuguese, Russ, Spanish, and Swedish.

—Mr. S. Jacob, on return from furlough, has been placed on special duty in the Finance Department, where work in connection with the Budget is very heavy just now.

—*Deccan Times*: There was a conference at the Minister's Palace, Hyderabad, on Saturday, regarding the Raipur Railway. The Financial, Home and Revenue Secretaries and Mr. A. J. Dunlop took part in the conference They were unanimously in favour of the proposed line, and were resolved into a committee to advise as to what terms should be offered to the Government of India for permission to construct the branch line to Raipur instead of to Chanda.

—A correspondent writes to the *Times of India*: It may further interest your readers to learn that this beautiful fountain was designed by Colonel S. S. Jacob, a Bombay officer and nephew of the late General Jacob, who at present holds the appointment of Executive Engineer to the Jeypore State, Rajpootana. That the marble was quarried in the neighbouring State; that the workmen who chisseled the stone into its present beautiful form were all Rajpoots trained to this architectural work by Colonel S. S. Jacob during the construction of the magnificent Jeypore Albert Hall, for which building Colonel Jacob is also the architect; and finally the fountain, as we now see it, was all constructed and put together loose in the Raj Garden at Jeypore; pulled down again after each piece had been numbered; and finally despatched to Bombay for its erection on the site it so well occupies.

—The enormous importation of kerosine oil into India from the United States, amounting to sixteen millions of gallons a year, is likely to continue if the production in that country continues on existing scale, and if prices remain as low as at present. Attempts have been made to raise prices in London by a combination, but they have been unsuccessful owing to competition and to the fact that Russian oil can be imported there at prices scarcely higher than those prevailing for the American article. The Russian competition has begun to make itself seriously felt, especially as the quality of the oil from Batoum and the Caspian has been much improved, so that the imports into England have been on a large scale of late. Some Russian oil has already been received in Calcutta, and there is every probability that it will soon find its way to this market in larger quantities.

Friday, February 17.

—*Behar Herald*: Mr. Westmacott continues his investigations into the working of the outstill system in the districts of Howrah and Hooghly. On the 28th ultimo, he held an enquiry at Katapur. Babu Preonath Mullick, the Editor of the *Grambasi* who is an inhabitant of that village, said: "I came twice to visit this outstill and on both occasions saw many people and chowkidars drunk and create a disturbance. Never saw women drink, but heard that the wife of a Brahmin in the Moogkalyan village created a disturbance while under the influence of liquor. Her husband is also a drunkard. Among *kaoras* boys of ten and twelve years of age have commenced to drink." On the following days witnesses were examined at Bagnan. Babu Hem Chunder Ghose a local Zemindar deposed:—"The outstill has been newly established this year. Liquor has become very cheap owing to the opening of the outstill. Price ranges from 3 to 8 annas a bottle. I know personally that liquor is sold from 3 to 4 annas a bottle. * * * The distillery liquor was sold at Re. 1-2 per bottle. Women used not to drink before; now they have commenced to do so. Women among low class families and some among respectable class have commenced to drink. I have dismissed about 12 or 14 of my old servants whose services extended from 20 to 30 years for their drinking habits. This year also I have dismissed 10 servants for the same cause." On the 30th January an enquiry was held at Ampta. A pleader of the local Munsiffs' Court stated:—"I see many drunkards now. Formerly they used to drink but not so much. Formerly only respectable people used to drink now the low classes also. This is owing to the cheapness of the liquor. * * * Some among the low class have given up toddy drinking and have taken to liquor instead."

—Among the indications of the spread of the temperance movement in India is the opening of an exclusively Native Good Templar Lodge at Meerut. It starts with a fair membership, which will, no doubt, rapidly increase.

—The Catholics at Ajmere have been shocked, says the *Morning Post*, at the introduction of an orchestra consisting of three Mahomedans, for the services in the chapel. There is a deal of musical talent in the station, and it certainly seems a strange idea to enlist outsiders and heretics in order to give a tone to high mass. It would not have been so bad, a correspondent writes, if the musicians had been converts, which they were not.

—More than Rs. 8,000 are said to have been already subscribed towards the expense of the next meeting of the National Congress to be held in Allahabad. It is expected that more than a thousand delegates will be present when it assembles at the close of the year.

—A contemporary says: Mrs. Mackenzie, wife of the Chief Commissioner of the Central Provinces, had an unpleasant adventure with an elephant recently. The brute was ordered by his mahout to salaam, and when bringing down his trunk, he struck Mrs. Mackenzie on the head, felling her to the ground. The lady happily did not receive the slightest injury.

—*Liberal and New Dispensation*: With deep regret we record the death of the Rev. George Bowen, the editor of the *Bombay Guardian* who laboured for forty years in this country. He belonged to the Methodist denomination. Our contemporary of the *Statesman* says:—"He was nevertheless Catholic in his views. He led a very ascetic life and was known amongst the people of Bombay as the Christian *Fakir*." The deceased took great interest in our movement, and he often wrote honestly and straightforwardly whenever he happened to differ from us.

—*Indian Witness*: The Maharaja of Durbhanga has expressed his intention to give Rs. 25,000 to the Theosophical Society. The papers of the city have been noticing the unwisdom of the donation; one says, "the money might have been as usefully sunk in the middle of the Bay of Bengal," another, "it might, with equal advantage have been remitted to the man in the moon." Both of these comparisons overlook the moral side of the gift. The donation will create and inspire charlatans.

—The *Morning Post* (Allahabad) states:—"Sir Lepel Griffin, Agent to the Governor-General in Central India, goes home for good after all in April next He will be relieved by Sir Oliver St. John, British Resident at Baroda. Colonel Bannerman, Resident at Gwalior, goes to the Gaekwar's capital, and Colonel Barr will succeed him in Scindia's State." Surely the above is correct. Sir Lepel seems to have been a fire-brand in several States, and his Bhopal record seems to be anything but creditable to him. His departure may enable the Viceroy to make more satisfactory arrangements in the States of Central India. There is at least one point in favour—it will be difficult to make matters worse.

TELEGRAPHIC NEWS.

London, February 9th: Parliament was opened to-day by Royal Commission.

San Remo, 9th: The Crown Prince's breathing has become much worse. Professor Bergmann has been summoned to come with the utmost expedition.—(Later.)—A successful operation for tracheotomy has been performed, and his Royal Highness is doing very well.

Washington, 9th: The American Senate has shelved the proposal for an Extradition Treaty between Great Britain and America by a majority of three votes only—This result was brought about by Irish influence.—The North American Fisheries Question has been settled, both sides making concessions.

San Remo, 10th: The bulletin issued this morning, states that the Crown Prince slept well last night, not suffering any inconvenience from the operation.—The general condition of his Royal Highness's health is reported to be very satisfactory.

London, 10th: The House of Lords last night voted the address in reply to the speech from the Throne.—Lord Salisbury said he believed peace would be maintained in Europe, Russia having now given most specific and frank assurances on that point.—In the House of Commons, during the debate which followed the moving of the address, Mr. Gladstone denied that the state of Ireland had at all improved, and deplored the absence from the speech of any allusion to the extension of Local Government to Ireland.—He declared he would assist the legislation of the present Session to his utmost and would endeavour to avoid conflicts.—The Debate was then adjourned.—Mr. Parnell gave notice that on Monday he would bring forward a motion condemning the working of the Crimes Act in Ireland.

Berlin, 10th: Prince Wilhelm, eldest son of the Crown Prince of Germany, speaking at a public dinner at Brandenburg, expressly disclaimed cherishing any desire for war.—The Committee of the Reichstag has rejected the Socialist Bill and recommends instead that the existing law against Socialists should be extended for a further period of two years.

London, 11th: Replying to a question in the House of Commons last night, Sir James

Fergusson said England was not pledged to afford the support of her arms to Italy or any other Power.—In the House of Commons last night, Mr. A. J. Balfour insisted that the state of Ireland has greatly improved, especially in Counties Kerry and Clare, where the National League has been entirely suppressed.

Vienna, 11th: The *Neue Freie Presse* summaries the Tripatite Treaties, and shows that by the Treaty between Austria and Italy, Austria is pledged to exercise a benevolent neutrality in the event of a war breaking out between France and Italy—Italy also remaining neutral in a like contingency between Austria and Russia.—Austria also engages to promote Italian interests in the Mediterranean, and will not take any action in the Balkan provinces except with the consent and approval of Italy. —By the Treaty between Germany and Italy, both countries are mutually pledged to afford each other assistance should France attack either, and should France and Russia combine in an attack on Germany or Austria, then Italy, Austria and Germany will take the field together.—A supplementary arrangement exists between Italy, Austria and England, which provides for the defence of the Austrian and Italian coasts against the landing of a hostile force.

Berlin, 12th: Prince Bismarck has declared his concurrence with Baron Henry de Worms, President of the Sugar Bounties Conference, in the desire to have the Bounty system abolished.

Washington, 12th: Mr. Blaine has withdrawn from the candidacy for election as President of the United States of America.

Constantinople, 13th: The appointment by the Porte of Kiazim Bey as Turkish Commissioner at Sophia has been annulled in deference to the wishes of Russia, who raised objections, to this act of the Turkish Government.

Paris, 13th: The Chamber of Deputies passed the Tonquin credit vote by a majority of eight votes.—M. Tirard said he would refuse to be answerable for what might occur were the country evacuated.

London, 14th: The House of Commons last night voted, by a majority of 95, that the apology tendered by the Government for the erroneous arrest of Mr. Patrick O' Brien in mistake for Mr. James Gilhooly, member for West Cork, on Friday, was sufficient amends, and that it was not necessary to refer the matter to a Committee on Privilege.—The debate on Mr. Parnell's motion on the working of the Crimes Act has been adjourned.—In his speech he maintained that Lord Carnarvon had in 1885 declared to him in the course of conversation that the establishment of an Irish Parliament would be the only way of solving the Irish difficulty.—It is generally understood that Sir Michael Hicks-Beach will be appointed to succeed Lord Stanley of Preston as President of the Board of Trade, when that nobleman proceeds to Canada to take up his duties as Governor-General of the Dominion.—The statement that Italy is recalling her troops from Massowah, is not in accordance with facts.

Berlin, 14th: The Reichstag has endorsed the action of the Committee in rejecting the Anti-Socialist Bill.

San Remo, 15th: The latest report regarding the health of the Crown Prince is not so satisfactory as could be desired.—His Royal Highness suffers a good deal from headache and sleeps badly.—Sir Morell Mackenzie has therefore postponed his departure for the present.

London, 15th: The statement that Sir Michael Hicks-Beach is to succeed Lord Stanley of Preston as President of the Board of Trade is confirmed.—The Mayor of Cork has been sentenced to a fortnight's imprisonment for committing an assault on a policeman who was endeavouring to stop a Nationalist demonstration.—Replying to a question in the House of Commons regarding the accuracy of the statement in the *Neue Freie Presse*, Sir James Fergusson said, that England had not entered into any engagement pledging herself to any action on the part of her navy, except such as was already known to the public.—A further question was put as to whether it was contemplated making any arrangement of that nature with Italy, but Sir James professed his inability to give a reply.—In the House of Commons last night, during the resumed debate on the Crimes Act, Sir George Trevelyan declared that the policy now being pursued by Government in their dealings with Ireland would, so far from pacifying the people, only serve still more to alienate their sympathies and decrease their respect for the law.—The Debate has been again adjourned.

Washington, 15th: The North American Fisheries Treaty was signed this evening.

London, 16th: The announcement that Baron Henry de Worms was likely to succeed Sir Henry Holland is premature. The latter has no intention of retiring at present.—Baron de Worms will very probably undertake the duties of Under-Secretary of State for the Colonies—Sir Charles Turner, C. I. E., late Chief Justice of Madras, has been appointed to the seat in the Council of the Secretary of State for India, rendered vacant by the death of Sir Henry Maine..

A REMARKABLE CASE

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns :—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F W Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look ; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated ; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing

These things had troubled Mr Richold a long time, and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the-Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better ; his food distressed him less ; the symptoms we have named abated ; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev C J Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

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For London—Mr and Mrs G Yule and infant and Capt H Speed.

For Liverpool—A Lady and child.

For New York—Miss Ross.

Domestic Occurrences.

BIRTH.

WANN—February 16th, at Arthur's Seat, Breach Candy, Bombay, the wife of the Rev. A. B. Wann, Church of Scotland's Mission, of a daughter.

MARRIAGE.

MARTIN—ROBSON—At Ulwar, Rajputana, on the 8th instant, by the Rev. Wm. Robb, M. A., Nusseerabad, assisted by the Rev. A. P. C. Jameson, Ulwar, the Rev. Wm. F. Martin, M. A., Deoli, to Lilla, eldest daughter of the Rev. John Robson, D. D., Aberdeen, Scotland, formerly of Ajmere.

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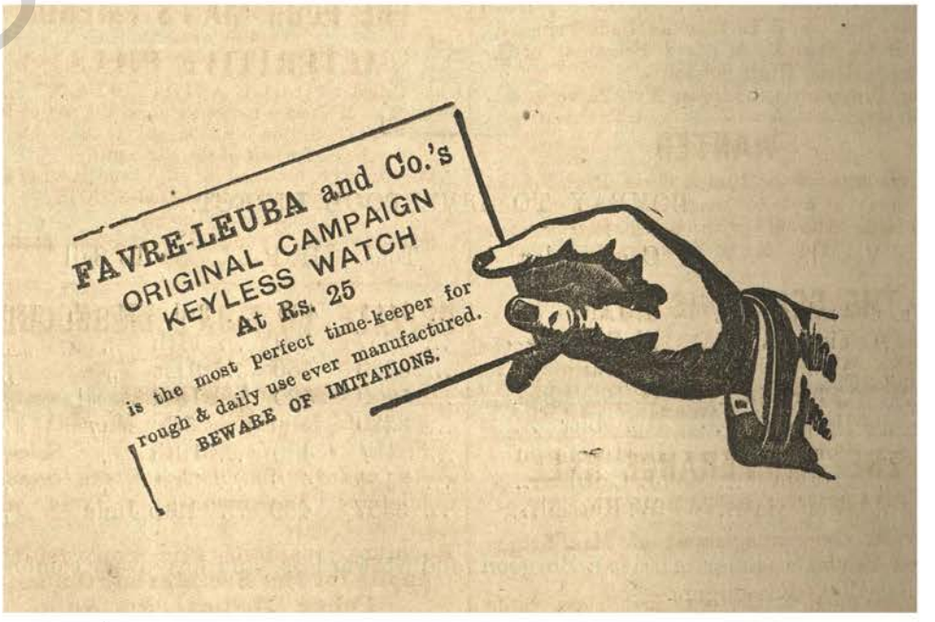

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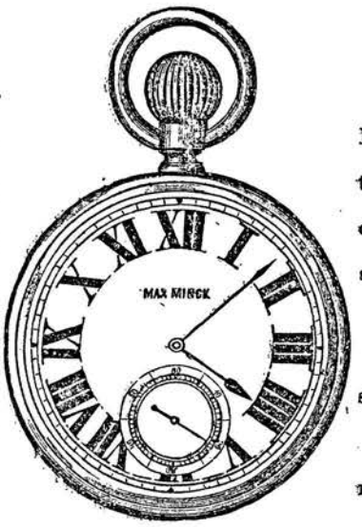

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THE BOMBAY CHRISTIAN ALMANACK FOR 1888.

The exterior of the Almanack is more attractive than ever. The design for the wrapper, specially executed for the work by a local artist, and giving the publication a distinctively Indian character was engraved in London at considerable expense, but even greater pains have been bestowed on the contents; the arrangement has been entirely re-cast, and much useful information, of a general character, has been added for the first time. The contents include :—

(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c.; &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette.*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8). It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Mission, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

1882.—*The Bombay Christian Almanack* needs no passport from us. Every page contains valuable information, the portraits of the Royal Family take the lead, and the illustrations and well written "Papers on Comets," "David Livingstone," and other subjects, make the annual pleasant reading. It is only priced 8 annas, and the Almanack is worth five times its price.—*The East.*

1881.—*The Bombay Christian Almanack.* —"A copy of the above almanack has been received. We must pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations.

But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose, and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

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